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Est modus in rebus: sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

Addison has somewhere remarked, the distinction between a regular and connected essay, and a crude undigested bundle of remarks; and with his usual felicity of elucidation, compared the former to a garden laid out with order and precision; the other to a luxuriant wilderness. In the one, the spectator beholds the exact and regular divisions and follows the path marked out; he sees the

the manner in which the various productions of the place are distributed and knows what he has reason to expect. In the latter all is involved in uncertainty and doubt. Both have their separate and peculiar advantages, and belong to different subjects — some of which (for instance the botanist) absolutely require a methodical plan. But the last mentioned appears to us the best adapted to small periodicals such as the AERONAUT. In their small compass, no subject requiring deep and extensive speculation can with propriety and use be treated of. Little can therefore be lost, if every idea, and every act of thought be not arranged as a tabular, or like the botanical

catalogue; placing every individual under its own species, and every species under its genus — or according to the plan of the divine, beginning with a formal introduction then branching out into divisions; following them up through all their previously enumerated specifications and having at length brought the auditor to the "heads" where "too generally (honesco referens) he would be" entering with a summation; and having thus brought the slowly rising pyramid, thus to a flat-top, naturally conclude by a pointed application, to the peculiar circumstances, or exigencies of the hearers.

For instance — when I began to write this paper, we had designed to treat of modesty. Now it must be evident to the meanest capa-

:city, that if we chose to follow the regular and formal plan, we should have commenced our exhortation in this wise:

"There are in this world many virtues, which were had been called by their names as such but for the loathsomeness or inconvenience resulting from their opposite vices, which serve as foils, to show them first as excellencies, and afterwards by their anti-corresponding deformities, to point out their enemy's peculiar beauties. For instance, in a state of nature, honesty was never considered an excellence — but when property was first introduced, and theft felt as an inconvenience most to be dreaded and guarded against, the beauty of honesty

shone forth in all its lustre. And so also of another virtue – I mean modesty. This happening at present to be the subject of which we purpose to treat, it is incumbent upon us to enquire before proceeding further, what it is – strictly and properly. Here the appeal is to the dictionary, which gives us to understand that it means "not arrogance, not presumption" defining it by its contrast, strictly according to our first remark. Derived from the Latin "modus" it means moderation, that just mean between the two extremes of that disposition which can only be expressed by "incomparableness, and forwardness – keeping alike remote from the sullen sheepishness on the one hand, and the pert impudence on the other."

Having thus faithfully made

our exordium, and manufactured the handle of the fork, we should proceed to its manifications, in manner & form following, that is to say:

1: Modesty in its present general application, may be considered in a two fold light; first as it relates to that delicacy, which constitutes in our estimation the peculiar charm and brightest ornament of virtuous women and in the second place that quality which is opposed to vanity, the easily besetting sin of the human race- which like the aspiring sun flower spreads out its gaudy front to meet the blaze of day; and which also resembles it generally in another particular- that it is totally devoid of all scent or flavor. Who would not love the modest violet, fair

more, though often consigned to obscurity, and doomed to waste its sweetest fragrance on the desert air.

In making a few remarks upon the first species of modesty, the first idea which suggests itself is this. Modesty is now connected so closely with innocence, as to be almost identified with it. But here we must make a distinction wide as the world of waves which separates the continents, old and new, between our ideas of innocence and the thing itself, such as it once existed in Paradise. There, the angel whose presence made the abode of man and the garden of God, glow with a light ineffable, and heaven looked upon by the gates of immortal bliss issued in all its immaculate purity forth from the throne of heaven-uncreated light the spring to

being, and from its unity derived his
essence - But now the scene is changed.
The guardian spirit whom we worship
as the personification of innocence
is seen indeed display his head in
heaven, and crowned with eternal
light - but he is also seen riding
upon the wreck of all, that once
was great and good and godlike - and
in the general havoc, he - like the ang
of mercy who arched the bow of peac
across the expanse of waters points
to the promises of heaven and shows
the mansions of eternal peace.
I, drop the figure, as we have already
remarked, we know the beauties of inno
-cence alone, from the abominable na:
-ture of vice. Who could enjoy a calm
or the pure air of health and comfort,
if the tornado and hurricane were
never felt - and if the poisoned Sirr
-oco was never known to sweep the earth

with the blasting influence of its wings.
Is innocence then a divisible in the
abstract? Is there one kind, such as
it existed before the fall, and emanated
from the creator — and is there another
kind formed by the tastes and opinions
of men and mortals wisdom. It
cannot be! There is no innocence on
earth! The truest, the purest, the best
have bowed before the humiliating con-
viction. The Philosopher reasoning aright
has blushed for himself and ascribed
the cause to the immutable order of
nature, and principles of its propations —
The Christian, who knows and feels
that man is born to evil, as sparks
follow the course they are destined
to take, beholds the only refuge, and
seeks it at the throne of mercy. What
then shall we say of those, who
have upheld the doctrine of the

perfectability of the human species. Dazzling and deceitful is the theory. Dazzling - for who would not contemplate with pride and admiration the glorious march of man? Deceitful - for pride is that, which the Christian must of all evils most subject to his control. Man never can regain the bowers of Paradise! Never, while he who will the flaming sword of heaven shall slumber a sleep on his post - never, till that anathema be recalled, "curse is the ground for thy sake."

But to return from whence we digressed - Assuming these things to be true, was there any modesty in Paradise? The answer is obvious - in perfect innocence, all the good qualities of angels are amalgamated. As it proceeded directly from heaven, or it partook of the celestial nature - it was ONE.

Truth then compels the mortifying con-
-cession, or it should seem to compel it,
that modesty, as it relates to the person
solely, is identified with shame. For
shame produced the first garments
that ever were manufactured. "I knew
that I was naked, and I was ashamed" —
such was the declaration of the first of
men — as well as the first transgressor.
Of what was he ashamed? — "In heaven"
we are expressly told by the divine author-
-ity, "there is neither marrying or giving
in marriage" — and among all the pangs
that flesh is heir to, in the catalogue
of Eve were involved the peculiar pains
of womankind. From the Mosaic account*
we must also draw the conclusion, that
had man never fallen, Paradise would
have been inhabited only by the two
immortal, earth created beings.

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* Vide Chap. [illegible] Ve. 1

The first act then of shame, (or what-
we now call modesty, seems to have been
that of concealing part of the body. Per-
fect innocence, was perfect ignorance.
Let science blush! and if by the progress
of knowledge man is to gain perfection,
let her despair! Tristam Shandy has
made many good remarks upon this
subject. He says that it is not natural
that there should be any allusion to
the operations of nature, denounced
as improper, and excommunicated
from decent society. It is the reproof
which makes the expression indecent,
and delicacy is in fact, and in its
very essence, the most indelicate
thing imaginable. and none can
gainsay his theory. It is incontrovert-
ibly true.

Among the different manners,
customs and opinions, handed down

from our first parents, and descended among their posterity, we see the original idea, which their disobedience first suggested, producing a thousand different opinions, upon the subject of modesty. In those far distant islands of the Pacific, visited lately by a gallant son of Columbia, the notions of the inhabitants, appear the grossest and strangest — some ideas they certainly had on the subject; and though appearances are grop, to refined vision at least, perhaps their modesty in fact, (letting alone their promiscuously suffering the embraces of all men) comes nearer up to the true criterion than ours. Let us do justice to these poor untutored savages. We know that they were happy within the bosoms of their families — we know that the woman was decked with honor, from the preparation of

its most sacred ties - the violation of wives, sisters, mothers, daughters - fear them must have been the sole cause of their conduct. They could not have been unhumanized. This is confirmed by the fact, that notwithstanding the show of amity they made, while a puissant force awed them into abject obedience, the feeble brave men who remained among them were sacrificed to their resentment.

But to return. A Turkish Lady, rather than suffer her face to be seen, will throw all her undergarments over it - Now the face among Christians is that part of the body which no one cares about concealing, especially if it bear the impress of beauty. How then are we to account for this - Can the same principle operate, in quite a different manner

at one time, from that in which it acts at another.

Now all we have said we should then infer, that as modesty does not consist in concealment, so neither does the contrary manifest itself in exposure. And were our limits capacious enough to allow it, examples of nations might be produced, where the principle is practised open, and still the chastity of matrons, unblemished and spotless in a high degree.

But were this principle carried to its full and complete extent, what a subversion would there be, of the established order of society! Indeed by going rather beyond our depth we have involved ourselves in a labyrinth of paradoxes and complications. What shall dispel the cloud that gathers around us—

I see a female figure, fairer than
blue eyed maid of Paradise - She
is a genuine daughter of Columbia
what is the charm which constitutes
her highest, most distinguished orna
ment - that breathes in every word &
plays in every motion - that claims
respect and repels insolence - alike
removed from the cold formality of
the prude, and the wanton leer of
the harlot, call it by whatsoever
name you will it is, in the words
of an motto,

— that means exact, that fixed & certain bou
which prettiest virtue may not go beyond

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